DOCUMENT RESUME

ED 038 588 AC 006 828

TITLE	Learning to Change, A Social Imperative; Adult Student Personnel Association, Inc.; Convention Proceedings. (7th, December 6-8, 1969).
INSTITUTION	Adult Student Personnel Association, Inc.
PUB DATE	Dec 69
NOTE	64p.
EDRS PRICE	EDRS Price MF-$0.50 HC-$3.30
DESCRIPTORS	*Adult Counseling, Conference Reports, *Evening Students, *Minority Groups, Negroes, Puerto Ricans, Social Change, *Student Personnel Work, *University Extension

ABSTRACT

Papers on student personnel work in university extension are presented from the 1969 joint meeting of the Adult Student Personnel Association, Inc., and the Galaxy Conference on Adult Education. The opening speech asserts the need to make the training of student personnel workers more relevant to the urgent needs of contemporary American society. Other papers discuss the needs and rightful expectations of university evening students; the bringing together and reconciliation of various segments of society (minorities, poor whites, blue collar and office workers, the universities themselves); characteristics of inner city blacks and Puerto Ricans; counseling patterns with Puerto Ricans and with inner city black adults; and the life styles of black adults attending evening colleges. (LY)

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ADULT STUDENT PERSONNEL ASSOCIATION INC.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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CONVENTION PROCEEDINGS

Seventh Annual Convention—December 6-8, 1969

held in conjunction with
The Galaxy Conference on Adult Education
Washington, D. C.

LEARNING TO CHANGE—A SOCIAL IMPERATIVE

ED038588

ADULT STUDENT PERSONNEL ASSOCIATION

An International Association for Adult Student Personnel Workers
Founded in 1961

SEVENTH ANNUAL CONVENTION PROCEEDINGS

LEARNING TO CHANGE - A SOCIAL IMPERATIVE

GALAXY CONFERENCE ON

Adult Education

December 6 - 8, 1969, Washington, D. C.

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ADULT STUDENT PERSONNEL ASSOCIATION - GALAXY PROGRAM

Theme: Learning to Change -- A Social Imperative

Saturday, December 6

1:00 to 5:00 p.m.	Registration
6:00 p.m.	Cocktail Party (Bring a Buddy)
7:30 p.m.	Banquet and General Session Jean A. Rockwell, President ASPA, Presiding Banquet Speaker - Dr. P. Bertram Phillips President, Curber Associates, Inc. (Environmental Consultants - Social - Educational Research) Washington, D. C. Topic: "A New Thrust"
	Recorder: Dr. Margaret Green, Butler County Community College, Butler, Pennsylvania

Sunday, December 7

10:45 a.m. to noon	Joint Meeting with USAES ASPA Panel Members: Dr. Martha Farmer, City College, CUNY Dean Robert Moseley, Dutchess Community College Dean Edward W. Phoenix, Rutgers University Miss Jean Rockwell, New York University USAES Panel Members: Jack Atkinson, Mohawk Valley College Anne Gunn, Northwestern University Joanne Koharski, University of Scranton James Yates, LaSalle College

12:30 p.m.	ASPA Luncheon and General Session Edward W. Phoenix, Vice Pres. Presiding Speaker - Miss Hilda Hildalgo Assistant Professor of Urban Planning and Community Development Livingston College, Rutgers The State University
8:00 p.m.	ASPA Trustee and Executive Committee Meeting

Monday, December 8

9:00 a.m.	Short Business Meeting
9:30 a.m.	General Session Dr. Martha Farmer, City College, CUNY, Presiding Panel Presentation "Black and Puerto Rican Adults in the Inner City" Panalist: Mrs. Eleanor Young Alsbrook Director of Student Personnel University College University of Louisville Dr. Milton Silva Albert Einstein College of Medicine of Yeshiva University Sound View Center Bronx, New York Dr. Rachel D. Wilkinson Director of Community Relations SEEK Program The City University of New York New York, New York Dr. Ramon Williamson Dean of Students Southern Illinois University Edwardsville, Illnois

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IMAGERY OF A NEW THRUST

Dr. P. Bertram Phillips

Conferences such as the Galaxy are not essential unless in them new ways of dealing with each other for relevancy is found.

This country is on the brink of a revolution because the cultural and national goals are less relevant for the people today. This is true for the white majority and even so for the black minority. Today black and white find it hard to deal with each other openly.

This incapacity to deal with each other openly is evidenced in student personnel work. When a critical situation arises on a campus leadership is not sought from the student personnel field but from others. Student personnel workers must remember they are part of a team not a totality in dealing with the students on a campus.

I, Bert Phillips, left student personnel work a year and a half ago. Since that time I have been working in the consulting field. I have been involved with educational aspects such as manpower and urban coalitions.

Five urban coalitions originated after the death of Martin

Luther King were Metropolitan Washington, Minneapolis-St. Paul, Winston Salem, Norfolk, and the national one. The object of these coalitions was to bring about change through the use of power in America so the social welfare and economy could be applied to all not to just a few. The founders of the coalition movement were men such as John Gardiner, Henry Ford, Rockefeller of Chase Manhatten, the chairman of Alcoa, and leaders of various civil rights organizations. No educator of note or a member of the silent majority could be at the first meeting or at a current one.

What were the results that came from the formation of these five coalitions? The metropolitan Washington business leaders met with the blacks and pledged themselves to make something happen. They failed repeatedly because the leaders were afraid to take risks. They were afraid to offend this or that Congressman. The members of the St. Paul coalition met last April to map strategy for their branch. By December 4th of the same year they were asking themselves whether the group could continue to exist. In Minneapolis the mayor said that he wanted all the possibilities for everyone but it couldn't be done now. However, people such as the vice president of a local bank and the editor of the Star Tribune were willing to take risks and to go step by step. Even their wives were

willing to take the risks that came through their husbands' actions. The Minneapolis group is still working. In Winston Salem, which is a company town, the silent majority moved to Forsythe County. Pressure was applied for the coalition members to forget about the minority group. Members of the coalition backed off. In fact, approximately six of the thirty two or thirty four members left the town and the area as a result of this pressure. The members of the coalition in Norfolk decided to bring the black people together, but the black people couldn't work until they knew what they were. As they made this discovery they became a threat to the coalition who began to retreat and to doubt whether it had anything in common with the black group. On the national level, the situation is not much better. The government is not keeping its promise to try to bring the country together. Moynihan speaking for the executive branch says that there is a willingness to talk, but eventually talk must cease and concrete deeds must occur. The coalitions are not the only answer for the black and white to bring about change together but they are one of the last chances.

There are many visibly alienated individuals and groups who have so little hope that they will do whatever is necessary to force the country to change. On the other side there is little hope for change and this group will do whatever is

necessary to force the country into an era of clear stark repression against the majority of the people of the United States not just against a few of the hippies. If action groups cannot act to obtain needed changes for the black and the white then this country is in for a very rough time. Unless each individual begins to look at how he deals with people there could be concentration camps for all who dare to be different. The greatest promise for concentration camps in the country is that the people lack all fear of this being able to happen and lack realization of how close we are to the actuality for we are moving speedily toward this nightmare.

The country must face making a new attempt to resolve the problems of education and, thus, some of the problems of the black and white. This involves taking a hard look at all the people in the country. Intelligence and reasoning powers must be matched with gut feelings and must be dealt with for changes to occur. Unfortunately, education has done little except to pat itself on the back.

What have the people in student personnel accomplished? What new things have they done? In the learning process-nothing. They haven't recognized that student personnel workers are disadvantaged. They must take a good long look at where they are going in the field and where they want to go. No longer

can student personnel workers try to accomplish all education within the framework of the campus. There are street academies in the community. Where are the student personnel workers as part of the integrative process out there? Are the student personnel workers living in the community in which they work? It is true some student personnel workers are not fitted to live in the community because of personality, family, and etc. But some of them can and some must.

Let's take a look at the texts used in student personnel training programs. Since 1954, 2300 publications in the field have been reviewed. Of these only 18 had relevancy in terms of what is really happening. Only 18 helped the student personnel workers deal effectively and honestly with today's educational problems. It is true that student personnel workers can be eclectic and draw from publications of others fields, but they are no more relevant. Somehow, somewhere a few people must get very disturbed with themselves and get sick and tired of not meeting the new thrust. When this occurs they will be willing to take risks and will develop a political awareness so that the risks will lead to change. They will not be caught with the old saw to work in the system and change it. Fromm distinguishes between ego (as it looks at things and possessions) and self (as that which is growing and moving with a cutting

edge). The student personnel worker has been unable to use this cutting edge for change because he has been so involved with the system. He can no longer sit back and say let someone else do it. The Jews who permitted this in the 1930's are a warning to each today to stop now and say that no one can deal with me except me. Student personnel workers must deal with young people and the educational processes. This is their only job.

"Business Week" says that the corporations of the 1970's will be less profit and more social oriented. If this happens and if we survive that long, some of the problems discussed today may be solved.

I am not trying to anger or hurt but man must try to find a way to break the plate glass through which he sees others whom he can not touch or hear. Then he must find a way to deal with them. If man takes risks, he can be part of the people who are frightened by their existence but who can move, take steps, and really develop a thrust.

JOINT ASPA - USAES GENERAL SESSION

"What the Evening Student Wants and Deserves from the Educators"

Remarks by:

Miss Jean Rockwell
President of ASPA

I would like to begin by introducing the members of our panel and then by explaining the aims of the Adult Student Personnel Association.

Our members are members of the administrative staffs of evening colleges. They hold such positions as counselor, director of student activities, assistant dean, and dean or director. Some are guaduate students. Our basic purpose is to foster and implement student personnel programs in evening colleges. We strive to achieve our objectives through the publication of Newsletters, a Journal, and the holding of an annual convention after which we publish convention Proceedings.

We are proud of the fact that although we are an organization composed of administrators, we have the welfare of the student as our primary goal. We are the ONLY organization composed of administrators to have maintained liaison representation with the USAES ever since its founding. There was a

liaison representative from your organization on our original Executive Board. We have also been unique in that your members--evening students--have always been invited to our national conventions, and several have attended them. We have always accorded your liaison a seat on our Executive Committee and for the past two years, this liaison has been invited to each and every Executive Committee meeting we have held. Unfortunately, none of your liaisons were able to attend a single meeting--until your appointment of Jim Yates. Jim was present at our last meeting and we hope he will be able to continue to attend meetings.

What I am trying to say is that the goals of our organization are in many respects similar to your goals --There is no dichotomy of purpose between our two organizations. I think you will realize this when I list the 17 Points which our panel believes summarizes their feelings on the subject of "What The Evening Student Wants and Deserves From the Educators."

1. The evening student wants and deserves an opportunity to present his case (problem) to a responsible college representative.

2. The evening student needs and deserves to have available appropriate college services when he is on campus - Library, Cafeteria, Business Office, Placement Services, etc.

3. The evening student needs and deserves to have available, when he is on campus, competent and knowledgeable counselors/advisors.

4. The evening student needs and deserves to have available college personnel who have a true interest in and human concern for his welfare.

5. The evening student needs and deserves to have an activity program that interests him and is available when his schedule will allow him to participate.

6. The evening student needs and deserves to have full information on all available services and programs of the college thru a formal channel (such as an orientation program or student handbook).

7. The evening student needs and deserves to have every consideration in terms of equivalent credit for life experience and for previous college courses taken. Obviously the student must establish competency in an area to be eligible for the credit.

8. The evening student needs and deserves to have courses geared to his needs and that are available, within reasonable limits, at a convenient time.

9. The evening student needs and deserves to have competent, knowledgeable and interested instructors for the courses in which he is enrolled.

10. The evening student needs and deserves to have an opportunity to earn a certificate, diploma or degree, as issued by the institution he is attending, at his own pace and within a reasonable period of time.

11. The evening student needs and deserves to have an equal opportunity for admission to graduate studies.

12. The evening student needs and deserves to have an opportunity to apply for and receive financial support commensurate with his needs and comparable to that available to the full-time student.

13. The evening student needs and deserves an opportunity through responsible student representatives, to indicate his feelings and concerns about those facets of the college that affect him and his welfare.

14. The evening student needs and deserves to understand that his approach to education and his voicing of concerns about it must be done in a responsible and positive manner.

15. The evening student needs and deserves to have available on campus college policy, procedures and regulations that are fair, honest and reasonable. They must, insofar as possible, give equal opportunity to every student regardless of race, creed, color, sex or community standing. The quiet, self-effacing student expects, and should have, an equal voice and equal opportunity with the loud-mouth, the militant, etc.

16. The evening student needs and deserves college administrators who are aware of the above and have the ability, strength and courage to support them in a positive and reasonable manner.

17. The evening student needs and deserves to be represented by a fellow evening student on all college committees that affect his welfare.

As I said earlier, these 17 Points represent our collective beliefs on the topic. I do not think there is much basis for disagreement with these points, although you may have additional points of your own you will wish to add. I would suggest, however, that we reserve at least a part of our time here this morning to a discussion of How rather than What. That is, "How Can the Evening Student Obtain What He Wants and Deserves From the Educators?"

Our organizations have much to learn from each other, and I

would remind members of both, that there is much strength to be had in unity, or to paraphrase an old quote, "If we don't all hang together, we will all certainly hang separately." Let us begin our discussions then with a search for unity and together explore our common concerns.

What an evening student wants from evening faculty

Anne Gunn, Vice President
United States Association of Evening Students

Recognition that his educational needs are different from a day student

> curriculum geared more to the fact that he has acquired some knowledge of the material presented in class through his "life experience"

Recognition that he needs counseling from a faculty member when he is having trouble in the subject area at a time when the student is available

> evening students are continually dumbfounded when a professor keeps office hours during the daytime only
>
> an evening student is only "free" to pursue his education during the evening hours and would appreciate a professor making himself available once in awhile during those hours
>
> a student would also appreciate a professor staying a few minutes after class to clarify a "hazy" point. It's discouraging to a student to have the professor be the first one out of the door, not to be seen or heard from for another week.

Faculty members who are interested in teaching evening students, providing a climate in which to learn.

> many faculty members give a student the impression that we are only a means to an end -- another way to try to pick up a few extra dollars to beat the high cost of living

creation of special classes, special degree programs to enable the evening student to complete his degree work faster and more effectively

evening students are uncomfortable with their educational experience as it is now constituted, probably for more reasons not stated than stated, and intensive work should be done to diagnose the problem and come up with some practical and beneficial solutions.

THE MERGING OF THE ISOLATES

Hilda Hildalgo

The subject on which I have been asked to speak to you today is "The Merging of the Isolates". If this title conveys a message to you, it may well mean that you have been around universities too long. You understand "universicando." "Universicando" is the institutionalized language of the university. It is the language that the university often uses when it speaks on human-social issues of today. "Universicando" is characterized by its obscure meaning. It provides comfortable options to retreat, divert, interpret, re-interpret. It provides a way to avoid taking a position on our human-social American crisis. "Universicando" is in itself a language of isolation. Turning to <u>my</u> second language, let us give the topic some English translation. The merging of the isolates; as I see it this means bringing together various segments of American society in such a way as to reverse the destructive effects that their present isolation can only perpetuate. Who are the isolates? The isolates are the Blacks, the Puerto Ricans, the Chicanos, the poor whites, the blue collar, the

non-professional white collar workers...and the university itself. The university is an isolate because for centuries the Blacks, the Puerto Ricans, the Chicanos, and the labor force of America have viewed the university as a formidable fortress to which they have no access. The university to them represents a giant laboratory that studies them, theorizes about them, destroys their neighborhoods, and graduates the people who direct their lives. The non-white or the third world are isolates because racism and prejudice have barred them from the main stream of American life. The blue collar and white collar labor force are isolates because technology and the third industrial revolution is pushing them out and declaring them absolete parts of the assembly line. The white labor force of America are isolates because the computers and the transistors push them out and the non-white are used as scape goats that are to blame for their displacement. And far too often, the products of the university itself, are isolates-clinging together in a shared frustration that arises as they sense their vision of a better society so distant from the reality of life around them.

How do we break out of isolation? Conversation is the first step. If the university, an isolate itself, wishes to play the role of catalyst agent, merging the isolates, then it must help begin the conversation. It must begin it with simple, direct, declarative sentences that say to itself, and

to other isolates, (1) where the university stands in the human-social crisis of today, and (2) what, based on its stands it intends to do.

In Spanish we say, "De el dicho al hecho hay un gran trecho." This saying recognizes the difficulties of translating beliefs into action. There is no question that the task ahead for the university is bound to be difficult, controversial and painful. But the need to change and to accomplish the task is a social imperative.

The university is a socializing institution. As such it has significant influence in the way men use power and on the ideas men have about other men.

If the university is going to be a significant force in merging the isolates of American society then the university must stop being a mere mirror of society to become a shaper of society. To perpetuate the belief that the university must merely mirror society is to admit that the university is powerless to do more than reflect past mistakes - including its own. So many of the men and women in American society today are, as John Seely has put it "yesterday's educational output". I hope you agree, as I do, with Dr. Seely that "the fundamental mandate, moral and social is to correct, not to echo."* I know that I am not alone in proposing that the

*John R. Seely, "The University As Slaughter House" Great Ideas of Today 1969, Praeger Publishing Inc., N.Y., 1969.

university must become a subersive force that will channel its energies and resources toward revolutionary social change.

I would outline what I believe are the most important human-social issues of urban America in the 70's, and what could be a proposed plan of action for the university to take in relation to those issues.

I believe there are two destructive values responsible for the American crisis of which the urban crisis is just the most dramatic example. These two destructive American values are RACISM and the economic philosophy that Mandates "PROFIT AT ALL COST". These two values are so much a part of America that anyone who dares to attack them is labeled at best "un-American"...at worst "anti-American".

Racism in American society is an ideology which assumes white people are inherently superior to non-white people- and it refers to behavior - overt, covert, intentional or unintentional - which disadvantages non-white people. Racism is the use of white power, to control and oppress non-whites. Institutional racism exists when the institution, in this case the university, uses it's inherent powers to support racist behavior, attitudes and ideology.

"Profit at all cost" is an ideology which places the aquisition of capital above any other consideration. Capital gains determine the advisability of any action.

Our society will bestow honor and fame to the scholars who create "better mouse traps" but will persecute as irres-

sponsible and as an "impudent snob" the scholars who try to formulate a more humane social order.

While we may argue loudly and reassert often that other and more "human" values underline American society, our arguments and assertions pale in the light of the cold fact that these two destructive values have too long set the actual direction of American life. Let us not use our arguments and reassertions as substitutes for action. If the university helps destroy the dual inhuman values of racism and profit "at all cost" the university will contribute to make America indeed, rather than in slogan, the most powerful moral force in the world.

What is a first step? Why not start by assessing how much "racism" and "profit at all cost" are part of the university's inner fabric? For example, why not develop a diagnostic check list to help in determining how seriously a university is afflicted by "racism" and the philosophy of "profit at all cost." Perhaps some of you have already begun such an assessment. I suggest such a diagnostic tool include such questions as:

(1) What proportion of your curricula addresses itself to the issues of racism and profit at all cost? (check especially courses in departments of economics, history, anthropology, political science, business administration, education, the humanities, literature)

(2) Do you have departments, or clearly identifiable courses on Afro-American, Puerto Rican Mexican studies, Indian

studies - from a nonwhite point of view etc. What is the prevalent faculty attitude toward those studies and toward the faculty who teach such subjects? What are the budgetary allocations for such studies and how do those allocations compare with allocations of other departments?

(3) What proportion of the total budget is reflected in salaries to minority group persons?

(4) Do the contractors and unions employed to construct university building facilities practice racial discrimination?

(5) What proportion of scholarly research addresses itself to the problems of racism? To the problem of unjust and disproportionate distribution of wealth and power.

(6) What is the percentage of Black, Puerto Rican, Indian, Mexican-American, poor white students on the campus? (How is this proportion representative of the predominant minorities in your geographical location) How many graduate?

(7) What percentage of your faculty in non-white?

(8) What percentage of your faculty is actively involved in combating racism and promoting understanding?

(9) Does the university have required or optional seminars to increase faculty and staff sensitivity on the issues of racism, race and class conflict, etc.

(10) When the university is located in an urban area, what percentage of your faculty live in the city?

(11) How many of your faculty pay dues, or contribute to groups such as Welfare Rights, Sane, Aspira, NAACP, groups

that are clearly recognized as combating racism and other anti-human values.

The crude diagnostic list I have outlined in itself suggests some courses of action that universities and individual could take as initial steps to correct our two main villians of racism and profit at all cost.

I suspect that by now many of you are experiencing an emotional response to my presentation. You might be feeling angry, uncomfortable, anxious. Let us recognize that the issues of racism and profit at all cost are bound to incite an emotional visceral response. This emotional-visceral response goes against the university's preferred response: the intellectural response. Dr. Robert Goheen, president of Princeton University, in his book The Human Nature of the University, stated "Perfect objectivity and perfect detachment are of course unattainable ideals, but they can be attained to a significant degree, and the mission of the university is to help men attain them and use them in the highest measure possible."

I would take issue with Dr. Goheen's statement. I believe that "objectivity"and "detachment" are often the shields that universities use to remain aloof, indifferent and irrelevant to our urban crisis, to racism, to injustice, to the exploitation of people. I believe it is past time for the universities to shed some of their over-emphasis on the detached research

on the scholarly posture and begin to act and react with communities, with people.

One of the failures of the university is its isolation from the poor white, the blue collar and the non-professional white collar workers. In a way, this isolation has been more dramatic and destructive than the university's isolation from the third world: Black - Brown = non-white American. What are some of the things that can be done to break this isolation? How about the university establishing dialogues in factories, in union halls? I wonder if the day will come when as much value is placed by the universities on conversations of faculty with the work force of America as is now placed on faculty presentations to professional groups and industrial and business leaders? I wonder if the day will come when equal value is placed by universities on non-jargon articles published in union newspapers and similar publications as is now placed on those published in professional journals. I am not advocating an "either - or" policy. I see equal value in both. I would even go further. If we accept the urgency of the need of universities to communicate with the labor force of American as a priority item that will correct past neglects, then we must emphasize and reward more effective communication by faculty with these groups. Since America's labor force is predominately white and racist, communication

must then be the primary responsibility of white faculty. The manipulators of the doctrine of "profit at all cost" have pitted the white American working class against non-white American. It is the job of intellectual America, to work to bridge the differences between the exploited white and the exploited non-white who carries the added burden of discrimination.

The university that is trying to emerge from isolation in the 70's comes to a world catapulated into the third industrial revolution - a revolution of computarized automation. In this revolution, both the white and the black assembly line worker are superflous. Our "profit-al all - cost" system would only have room for the technologist. In its need for the technologists the priests of the "profit at all cost system" need to turn to the university. Here, then, lies the great power of the university.

Will the university meet the demand by merely training vast numbers of technologist - (even if you will; racially integrated technologists?) Or will the university also educate the technologist to insure that technology is used to help mankind not to destroy it? In order to do this each technological department must have a philosophical component based on human valued. Human values that eliminate racism and economic exploitation of people. These human

values must permeate and give direction to the application of technology.

Our technological advancements have promoted an "educated schizophrenic" who is often not aware of the inter-relationships between his technology and his humanity. Who is not often aware of the responsibility that the one owns to the other. Unless universities halt and reverse this trend, both humanity and technology will be destroyed. This dicotomy between humanity and technology is another isolation that has been either encouraged or allowed by universites to flourish. It is now one of the primary responsibilities of the university to harness technology to the service of ALL humanity.

Traditionally the university has tried to give man philosophical brakes to harness technology thru the liberal arts' curriculum. The traditional liberal arts curriculum is inadequate for this task. At best the traditional liberal art curriculum only exposes the student to a wide but superficial knowledge of the arts, the sciences, and the humanities. I believe Livingston College, one of the new liberal arts colleges of Rutgers University, is presenting a new approach to the liberal arts curriculum that is worth examining. Livingston provides issue-oriented courses that focus on major issues of our times. Many of these courses are taught by

faculty teams representing several disciplines. Examples of such courses are: Problems in Population and Environment, - Work in Contemporary Society, - Selected Problems on Man, Race and Culture, - Economic Problems of Modern Society, - Revolution, Law and Morality - Topics in City Politics - Educational Systems in the Urban Ghetto - Contemporary Tensions in Urban Metropolis - Contemporary City Dynamics. I suggest that the exposure to issues that students will get from courses such as these will be more effective in providing the understanding and committment university graduates will need in placing their technology in the service of humanity.

Today I have tried to sketch a broad picture of who are the isolates and why they are isolates. I have suggested some ways in which the university can begin the merging of the isolates. No social insitiution today has the time to evolve slowly. The revolutionary cry of NOW is not a mere reflection of the impatience of the revolutionaries, but a social imperative for immediate change if society is to survive. It is clear to me, that if the university is going to serve humanity the university is going to have to take bold steps. "Del dicho al hecho hay un gran trecho." From the saying to the action a wide gap must be conquered. I ask you, is the university courageous enough to take the first step!

Business Meeting, Monday Morning
December 8, 1969

President's Report

The Adult Student Personnel Association has had a puzzling year. In terms of membership we have more than held our own and can now proudly point to a total of 104 members (40 institutional, 60 professional, and 4 associate). We can also proudly point to a healthy treasury balance of approximately $500.

We cannot, however, point so proudly to our success in attracting members to meetings. As you all know, the low point of our year came when we were forced to cancel our Syracuse Convention in May due to a myriad of problems. Analysis of these problems at our subsequent Executive Committee Meeting resulted in the concensus that the student unrest on college campuses in May was the major cause of our failure to attract many registrants.

We might well consider this Galaxy meeting the high point of our year. Approximately 45 ASPA members have registered for this convention and we interpret this as a healthy barometer of future trends.

The Executive Committee has met twice since I assumed the presidency in May. Our accomplishments since May include (1) The issuing of a presidential letter together with an ERIC Abstract, (2) the issuing of two Newsletters, (3) the issuing

of an updated Membership Directory, (4) publication of a brochure explaining ASPA for recruitment purposes, (5) this conference (no small accomplishment in itself) and, (6) Awarding of the Bernard Webster Reed Plaque to Dr. Goldie Kaback - City College. I represented ASPA at the Wingspread Pre-Conference Conference held in Racine, Wisconsin and at regular Galaxy Central Planning Board Meetings in Washington.

Our plans for the next six months include (1) a one-day meeting to be held in the spring (2) the issuance of a Journal, (3) the issuance to the Proceedings of this convention, and (4) regular Newsletters.

The following new appointments have been made by the Executive Committee:

Secretary--Norma Varisco (to replace Felice Lewis who resigned as secretary but who will remain as Assistant Newsletter Editor) Mercy College, Dobbs Ferry, New York
AUEC Liaison--George Sisko, Newark State College, Newark, New Jersey
Membership Chairman--Margaret Green, Butler County Community College, Butler, Pennsylvania

We hope to take the clue for our future direction from you. You are our life blood and our inspiration. Our goals for the future must be your goals. Let us hear you speak. Now.

Jean A. Rockwell
President

BLACK AND PUERTO RICAN ADULTS IN THE INNER CITY

Rachel D. Wilkinson

This is a new day for Blacks and Puerto Ricans living in the inner city. They are bucking the establishment and feel that now is the time to demand that they be treated as human beings, that they are not children, and no longer will be treated as boys. No longer will they accept token roles, but require instead the opportunity to participate in decision making, especially those decisions which affect their lives. They want to share in all the opportunities available to citizens in this great country, including jobs, education, homes, decent salaries. They are demanding some of the action and power in all walks of life. These minority groups are changing and are no longer remaining docile. They now assert that their rights may not be denied.

What has brought about this change among these groups? I can suggest a few developments:

1) We are in the midst of a social revolution affecting all groups in society. It is only normal that blacks and Puerto Ricans share in the change, as have all other members of our complex society, as a means of fighting for survival.

2) The whole civil rights movement has been a major factor in bringing about changes in attitudes of the blacks and Puerto Ricans. The blacks have led in the fight for rights. The Puerto Ricans, being the newest minority group, have learned from the blacks, and in some instances there is evidence of developing competition for status between the two.

3) The technological age in which we are living is another factor instrumental in the change of attitudes and values of blacks and Puerto Ricans. Many new goods have been produced and mass communication has provided the means whereby the "have nots" are more aware of the material wealth available in the richest and most powerful nation on earth. The knowledge of what is available has developed desires which have not been fulfilled. They recognize the dichotomy between the life styles of the "haves" and the "have nots."

4) And 4, it seems to me that a major factor in change of the two groups has been the recognition by affluent America, that povery exists in this land of plenty. Now it is an openly admitted fact that millions of Americans are starving or suffering from malnutrition, living below the so-called poverty level, are unemployed, and even more startling is the recognition that millions are illiterate.

The anti-poverty programs have been a major influence in creating an atmosphere for change. They have at least created the illusion that the poor can now be involve in changing their communities and participate in providing more opportunities for those who have existed on standards below the acceptable minimum.

The New York City Council Against Poverty in a report issued in 1968 estimated that 2 million persons living in the most prosperous of cities are poor, or that one out of every four families live on an annual income of less than $4,000. Most of these, the report indicated are Puerto Ricans and Negroes. Moreover, of the city's 700,000 Puerto Ricans more than half are poor and almost half of the 1.4 million Negroes are poor.

There are 26 povery areas in New York City each with a community corporation funded by the Council Against Poverty from the Office of Economic Opportunity. The two largest of these groups are Haryou and Bedford-Stuyvesant Youth in Action. The blacks and Puerto Ricans in these groups have tended to cooperate and combine their efforts to improve conditions. However, at times there has been friction. During October, for example, one corporation was placed in trusteeship until its new board of directors was certified. The difficulty arouse when the two minority groups fought for

control of the organization.

In another occurence, the New York Times reported on November 18 that "a group of the city's leading Puerto Rican citizens charged that poor people from Puerto Rican neighborhoods had been systematically excluded from every level of decision making in the poverty program" and that the anti-poverty program was dominated by a "black clique". Further, the group charged that Puerto Ricans were denied a fair share of jobs, funds, and authority. The group making the charges, which includes residents of 21 of the poverty areas, has announced that it is breaking away from the Council Against Poverty - the official policy making body.

Only last week there were newspaper accounts of the resignation due to differences of a deputy Puerto Rican official from the N.Y. Urban Coalition which is headed by a Negro.

Leaving the conflicts aside, may I mention some top level involvement of blacks and Puerto Ricans in New York City. The Borough President of the Bronx, Herman Badillo, is Puerto Rican, and the Borough President of Manhattan, Percy Sutton, is black. Further, there are Puerto Rican and black members of the City Council and the State Legislature. These key figures among other elected officials are

of course involved in urban planning. However, the blacks and Puerto Ricans feel that more key spots in city government should be open to them.

Not for one moment, however, should the conclusion be drawn that all blacks and Puerto Ricans are alike, and have the same values, goals, and determination. As an example, the chairman of the N.Y. City Board of Education, a Puerto Rican, has described the N.Y. City Puerto Rican population as being composed of three groups:

1) those born and raised on the island whole values and customs are related to those in Puerto Rico
2) those born in Puerto Rico but educated in the U.S.
3) the true second-generation Puerto Ricans who were born and educated in the States.

The various community action programs have brought all these divergent groups together and have provided the poor, minority group member in some measure his first opportunity to voice his opinions or to have a leadership role in community affairs. Although the programs have promised participation and leadership by the poor many of the difficulties which arise in the communities are due to the "Maximun feasible misunderstanding" in the origins of the national program of the war against poverty, as described in the book by Daniel Patrick Moyniham.

In the book A RELEVANT WAR AGAINST POVERTY: A STUDY OF COMMUNITY ACTION PROGRAMS AND OBSERVABLE SOCIAL CHANGE, published by the Metropolitan Applied Research Center, Inc. of which Kenneth B. Clark is president, the problems which confront povery groups are explained and reasons for their ineffectiveness are described. In N.Y. City, the scene of the country's largest poverty programs, the book suggest that the problems are due among other factors to poor leadership, confrontation and conflict activity, and failure to involve the poor in active participation.

But regardless of the situation, many of the individuals involved in the community power struggles have come to realize that their positions could be enhanced if they had more education. Therefore, there has been a great thrust in New York City for more education. More and more blacks and Puerto Ricans are demanding that they have a right to an education and they are demanding college opportunities for themselves and for their children.

Now, may I leave the issue of why Blacks and Puerto Ricans are changing. It seems to me that the next relevant issue for those of us involved in higher education is the question: How have the colleges in the inner city met the challenge of Black and Puerto Rican adults? Let me mention some of the ways the City University of New York is dealing

with the situation:

1) The most recent thrust has been to plan for open admissions to begin in the fall of 1970, but this program involves only current high school graduating seniors, and totally excludes adults. However when the proposals were a announced, a series of hearings were held. Many representatives of community groups were invited and spoke in favor of Open Enrollment, but there was no agreement as to the implementation.

2) Queens College has two programs for adults, one is ACE (Adult Continuing Education), which provides an accelerated program for which tuition is charged leading to the baccalaureate. The other is a small program in the evening accommodating 30 adults from the Ocean-Hill Brownsville and Two Ridges Projects for which no tuition is charged.

3) Brooklyn College has instituted a small college program operating in the evening. Counselors, and especially selected faculty for teaching adults in small classes are employed. Acceleration is possible through exemption examinations, TV courses, and tutorial assistance.

4) Richmond College has a small grant from the Higher Education Opportunity Program to work with selected adults (50 - 100) who are both educationally and economically disadvantaged.

5) Career ladder programs in the community colleges for municipal employees provides released-time for education beyond high school permitting progression from Educational Assistant to Educational Associate. Presently there are 750 Educational Assistants studying part-time.

6) The largest program in the country of its kind is SEEK which is significant for the purposes of this discussion in view of the unique involvement of the community, which I shall describe more fully.

The community groups have been involved with the SEEK Program (Search for Education, Elevation and Knowledge) since its inception in 1966. The program was mandated for the City University by the New York State Legislature and is funded by the State and City. The purpose of the program is to provide the opportunity of a college education leading to a baccalaureate degree for those individuals who are not readily admissible, but who have potential for college work. The legislation which established the program requires that the individuals accepted by SEEK live in officially-designated poverty areas.

So far around 2000 community groups have participated with the program. These groups represent a variety of civic, social, religious, political, educational, racial, and all the poverty agencies. There is no limitation as to the inclusion

of a group which wishes to participate. At least 48 of the groups are Puerto Rican, among which are Aspira, the Puerto Rican Community Development Project, and the East Harlem Tenents Association. Many of the community agencies have integrated staffs, and some of the counselors are well trained, while others may not have completed high school.

The role of community agencies with the program has been to recommend the potential college student, and provide follow-up services. They have supported annual requests for funds by attending hearings and demonstrations, and by conducting letter-writing campaigns. The services provided the participating organizations include orientation meetings, workshops, and feedback regarding the applicants.

Taken as a whole the groups are enthusiastic about the program and take very seriously their cooperative role. However, a few of the agencies have made accusations of discrimination and demanded that every recommendation from that group be accepted. There have been other demands such as that regulations and requirements be waived. One group has requested a decision-making role for the total program. These demands and requests are brought before the Chancellor's Seek Advisory Council, which meets monthly to recommend policy for the Seek Program. The Advisory Council is a city-wide groups of 32 individuals, most of whom are black or Puerto Rican.

There are now 4,200 students in the SEEK Program of the City University who must be under age 30 to be accepted. The majority of these students were recommended to the program by community organizations, and the majority of them are black or Puerto Rican, that is 70% black, and 20% Puerto Rican. The Seek students receive free tuition and fees, books and if warranted a weekly stipend, ranging up to $50.

Our experience with SEEK presents evidence of the wide enthusiasm and demand for higher education. There were 13,000 applicants for the school year 1967-68 when we had space for only 1300 new students in the program, which means that we accepted one in ten. The requirements for eligibility were changed for 1968-69 to limit the number of applications. As a result there were 8,000 applicants and 49% were accepted by Seek or some other educational opportunity in the City University. This ends my summary of some City University projects, which at least represents some effort towards innovations.

Some 17 million American adults, it was reported in the November 1969 issue of AMERICAN EDUCATION, lack an eighth grade education, and are now in need of basic education. In 1969 with Federal support under the Adult Education Act of 1966 approximately ½ million adults were enrolled in basic education courses in the public schools. Yet, it is some of these adults,

lacking basic education, who desire to participate, and lead community action.

If we are to serve our communities, we must provide not only for the illiterates, but for the continuing education of those whose education is obsolete or insufficient.

If higher edication has any commitment at all to society, it is that of providing knowledge and skill for self-improvement and for the solution of community problems. It seems to me that the times demand that we provide educational opportunity for the poor, especially the blacks and Puerto Ricans to enable them to have a more adequate participation in this complex society. They are desperate demanding that the opportunities be granted. In this manner we can implement learning to change and upleft the black and Puerto Ricans which is so imperative if life in the inner city is to be improved.

COUNSELING PATTERNS WITH PUERTO RICANS

Milton N. Silva

I would like to start by presenting my official objection to or clarification of the title of this session, "Counseling Patterns with Puerto Ricans." There is no much thing as "counseling patterns with human beings" which may be altered, modified or adjusted to accommodate them to a given individual, depending on circumstances and needs.

My objection, I would like to add, is not academic but rather it stems from a growing uneasiness resulting from an observed increasing tendency on the part of some people in the field, including personnel workers, to lump together members of given groups, with all the negative implications that his act may bring with it and the unfortunate durability and even permanency that usually accompanies this kind of stereotype.

But I have been asked to talk to you about Puerto Ricans today and I am afraid I am going far afield. Let me try then to explain what the Puerto Rican adult, whom some of you work with, is all about. I will, therefore, in my presentation try at all times and as much as possible to limit myself to talk about the adult and even give examples of individuals

in this age category. The best way perhaps to attain this end is to start at the beginning.

Puerto Rico, the smallest of the three big antilles - Cuba, and Hispaniola being the other two - was discovered by Christopher Columbus on his second voyage. It was settled by Spaniards, people from the Canary Islands and by Africans. It came to be part of the United States as spoils of war, with the Treaty of Paris 1898, after the Spanish-American War, along with Guam and the Philippines.

In 1917 the congress of the United States, through the Jones Act, made all Puerto Ricans, AMERICAN citizens.

At this early date, however, only a few in the island availed themselves of the new elimination of quotas or immigration restrictions and came to the new country. Most of those who came were members of the elite, to attend American universities or to learn the new language. And so it continued until the second World War, when many of those drafted were sent to the stateside bases and discovered the Dorado. Some immediately asked their families to join them while others waited until after the war was over and they had secured a job before sending for their relatives. So the shift between the Island and the State began - particularly between the Island and New York.

Just about this time, commercial planes began to fly

the route making it easier for more to come. There was, however, a general shift in the background and aims of those that now came. While the first ones had sought an academic degree or language proficiency, many of the new arrivals were seeking a new future.

Puerto Rico, traditionally a three crop (sugar cane, coffee and tobacco) agrarian society, had little to offer the indigent farm worker or the impecunious urban slum dwellers. It is not surprising then that it was among these two needy sections of the population that the Dorado legend grew to attain formidable proportions; partly based on reality, partly on wishful thinking and partly on outright fantasy.

Today we have an air tunnel between San Juan and New York. The most travelled air route in the world and I may add the cheapest one. It is commuted by Puerto Ricans of all socio-economic classes in both directions with the same ease that they go from one of the island towns to San Juan.

The two things which perhaps distinguish the Puerto Rican immigrants from those of other groups that came before them are first, the fact that they all came here to "make money and then go back", and whether they did or didn't, the Island is still within easy reach and secondly, their citizenship. They were citizens but not Americans, a matter about which some are touchy and a fact to be kept in mind by counselors.

The immigrant workers, however, were unprepared for what some found. New York's size was beyond their wildest expectations. The size of the city's population and the pace of life, beyond credulity. The weather, frightening. New customs, new traditions, and unintelligible language and new way of life. This unique conglomerate was terrifying.

The family structure suffered. The children, normally the first to learn English in the home, became the official interpreters of the family. This gave them a disproportioned importance in the family matrix and in turn they became critical of their parents and started to look down on them for their unamericanism and for their Puerto Ricaness, for their lack of formal education and for their tenacious attachment to, what they felt were, outdated traditions and customs.

The prejudice and rejection that the newcomers encountered often and which for many was a novel experience, was perplexing. They discovered that they were even denied racial rights and were condemned to a colorless limbo. There were in the new city, they were informed, whites, negroes and Puerto Ricans. The latters were thus neither fish or fowl, but rather an amorous breed all their own. Again with all the negative implications that this classification carries for the establishment. At home there were white Puerto Ricans, negroePuerto Ricans and mulato Puerto Ricans, not that it really matter to

most.

Some of the effect of all these antagonistic forces on the late arrivals, I have discussed in another paper, "Psychopathological Implication of Acculturation." I will, therefore, touch very briefly on these points here.

A few come to hold on to Puerto Rican cultural patterns as a psychic life preserver. They are Puerto Rican with a vengeance. They have formed a sub-group and live in "separate" sections of the city. They speak Spanish loudly everywhere they go, they only shop in Spanish stores and attend Spanish movies and watch Spanish TV. A few are terribly defensive to a point of paranoia and become highly belligerant at the slightest provocation since they have been conditioned to expect rejection, insults and belittling from the establishment. They then fight, "get into trouble" and even kill in some cases.

Others have developed an over-identification with American behavioral patterns and values to the complete denial of everything which is Puerto Rican.

Still others have decided to do something about their fate in the city and have formed pressure groups to try and change their lot, ASPIRA and Puerto Rican Power to mention two. Others have joined and become militant members of political parties in hope that once in, they will be able

to work toward an improvement of the Puerto Rican community.

Needless to say that there are those who do not do anything. They have been psychologically annihilated and with their crushed egos they merely exist.

Last of all thereare those who have gone back to the Island, enbittered, disillusioned and bearing deep psychological scars, with strong anti-american feelings, to join anti-yankee or even subversive groups.

In many cases it has not been easier for the middle-class Puerto Rican or those with a profession. They come here with high hopes and expectations and are stunned by what they encounter. They speak the language, can adapt effortlessly to the American way of life, are highly qualified for their professions, yet they are lumped together with the rest of the Puerto Rican community. Puerto Ricans, for better or for worse, are class conscious, another fact for counselors to bear in mind. Particularly those who have risen from the lower socioeconomic class to occupy a place in the ever growing middle class through their own efforts, like to have their achievements acknowledged or recognized.

Some report discrimination at work, some have been denied rental in certain area of the city and still others the right to purchase homes in some developments. Some of

their children have been advised, or should I say ill-advised by their counselors in school, to go to a Vocational High School or discouraged from matriculating in academic programs because "after all being Puerto Ricans and all, they will be unable to go to college or even to do college work."

They have been accused by some WASP"S or those who were here before them of being proud, even arrogant, of daring to think themselves equal to the establishment, upstarts wanting to live in the "better" sections of town, of conspiring even to enter into their families.

These then are some of the Puerto Ricans with whom you may have to do counseling, as well as with:

The old adults with a seemingly total disregard for time. Promptness appears to be a nonexistant word in their vocabulary. They were to see you at 9:00 a.m. and they roll in around 10:30 or 11:00. "Couldn't make it before now", they explain. They had an appointment to see you on Tuesday but come in Thursday, because they just "couldn't come on Tuesday." Logical.

Some might develop a maternal or paternal attachment to you in the best Hispanic tradition - not an uncommon pattern for the Island - and may expect you to solve all or most of their problems.

In other cases their fondness of you, if they develop one, will know no bounds and they may shower you with home-made gifts and food.

The religiousness of others, at least at the verbal level, may give you the impression of fanaticism. A few have religious images all over the house and even carry pictures with them. They talk of the saints as though they were real people and in general their behavior may strike you as delirious. You will soon learn that this is not the case.

Puerto Ricans seldom say "no" to outsiders, even when they know that it will be virtually impossible for them to complete the task by a certain date. An exasperating trait to most Anglo-Saxons but they mean no harm. It is just that Puerto Ricans aim to please and to make everyone happy, at least momentarily. The other person will understand their inability to meet the deadline, at least they hope so, and will look at you perplexed if you show anger. Some may insist that they know or understand even when this is not the case. Others may appear over-emotional, too expressive and affectively uninhibited, another distressing quality to non-latins. These last characteristics have been labeled by one of our psychiatrists as the Puerto Rican syndrome.

The machismo in the Puerto Rican male is perhaps

another unintelligible fact to many Americans. Machismo as you may know is the existing attitude in the culture, toward the role of the male with all the implications that accompany it. A role which is almost a station in life and "must be defended at all cost". In process of the evaluation and change, it has its stronghold in the lower socioeconomic classes and in the lower middle class, and is of almost insular universality during adolescence. The cockiness of some and the almost Don Juan Complex of others, which may lead to a seductive type of finesse and good manners when dealing with the female, any female, while at the same time not letting the "women get away with anything". On the one hand they place the woman on a pedestal and belittle her in the same breath.

Manifestations of machismo are to be found in the patterns of drinking, dancing, music, humor, fiesta celebration and leisure time activities in general. The outlook may also find expression in other aspects of culture and social structure, such as courtship and the concept of romantic love as well as in the performance of occupational roles. To be good at verbal suasion, "getting away" with things or to gain some desired end with the least possible effort may gain them popular appreciation. There is, however, ambivalence to be detected in the evaluation of such distinctive characteristics. Pride and admiration predominate but there

are also occasional laments to the effect that these aspects of machismo are detrimental to personal and insular progress.

Variations of these characteristics, you will notice, will be dependant on the duration or length time of residence of Puerto Ricans in the States. The process of acculturation can and will bring about changes and even radical modifications in the basic cultural patterns of individuals.

When dealing with "New Yorker" or New York born or raised Puerto Ricans, the picture may change somewhat. They have been described as individuals who have assimilated enough of the American cultural patterns to cease being Puerto Ricans yet have retained enough of the Puerto Rican pattern to prevent them from being totally Americans, thus becoming marginal individuals in more than one way. Being thus, cultural hybrids, they feel uneasy in and critical of both cultures. A few, however, have taken sides a 100% with one or the other culture.

Some of them are usually more outspoken and aggressive than the average Puerto Rican. Seldom will you find among them the passivity or even the docility that may characterize a few of the new arrivals. Quickly to take offense, ready with the come-back and easy to fight, the New Yorker is often as much a puzzle to the Puerto Ricans as to the American.

Do not make the mistake of lumping all Puerto Ricans

together, not because being equal to others is good or bad, but because many Puerto Ricans are rugged individualists who refuse to have their personal identity submerged in that of a group, any group. Many may not voice their objections if and when you do it, but it may very well mark the end of the counseling relationship.

In spite of all these factors and others which you may have discovered on your own, if you really listened during your counseling session, or better still, because of them, if you take them into account, remember them and try to understand them, sincerely try to understand, you will have no difficulty counseling with Puerto Ricans and establishing a healthy, durable relationship.

COUNSELING BLACK ADULTS IN THE INNER CITY

Dr. Ramon Williamson

The fact that Black and other low status students are not learning at the same rate as more privileged students in our schools is due to the fact that they have not been expected to learn. They are not generally accepted by their student personnel workers and teachers nor are they given the same respect as human beings. They are rejected.

Teachers and student personnel workers, by their attitudes and performance toward a student or a group of students, have the power to make their own expectations the reality of a students life. They have the power of psychological life and death over human beings. This is an awesome power but the average counselor and teacher handle it all too lightly, casually, and with benigh ignorance and sometimes with malice or sadism.

Student personnel workers now find themselves facing an era of activism characterized by demands for participatory democracy among white student groups and for black identity among black student groups.

What is the significance of the black student movement? Is it black racism? Is it a retreat from racial integration? Is it just a fad for younger students on the campus? What are its effects on the adult student? And last, what are the implications for counseling the black adult?

In the past several years the predominantly white colleges have taken measures to increase the black student enrollment on their campuses. These institutions are now facing new challenges for which few people, either black or white are fully prepared. On these campuses black students are organized in groups such as the Black Students Association and the Black Students Union. On the white campuses, students want to escape total emersion in white values that they percieve to be alienating, materialistic and racist.

On black campuses students want to escape total emersion in "black bourgeoisie culture" which they see as paternalistic and authoritarian. Since they feel that it is an imitation of white society, or that part that the blacks have been privy to, they feel that it is "totally phony".

The black student today is now turning to himself in his search for identity. The black student of the 1950's would go out of his way to sit on the other side of the cafeteria in his attempt to seek the goals of integration. The black student of today knows that he must be with other blacks so as to fulfil a social need, a need for identity.

One thing that needs to be understood about the black student in a predominantly white university is that he is in a sense a displaced person. In this new setting he is subjecting himself to severe alienation from the supportive factors of his root subculture both at home and away. In his attempt to deal with his anonymity or invisibility on the white campus the black student feels that he must join ranks with other blacks.

He does this for three basic reasons: (a) For protection and support of subcultural values not recognized or valued by the white society; (b) For invisible identification as a black student and (c) To provide a bloc which can express its opinions and feelings about policies, programs, and practices affecting black students.

In his attempt to establish his identity the black student is demanding that the university develop a black studies department or division. Reacting to student demands for "relevance" a number of colleges have combined social services concepts with traditional academic pursuits. In spite of the fact that neither students nor faculty know what the students mean by "relevance", some effort is made to give students some contact with, or skills they can ostensibly carry back to the black community. Few of them try to find out what the black community thinks is "relevant" to its needs. No consideration is given to the "relevance" of the programs to the white community. In fact, some blacks and whites argue that such programs are intended

for black only.

Many blacks educators are becoming concerned about black studies programs because they feel that it is a soft program which black students with poor academic backgrounds can pass. It is clear that in many cases predominantly white schools have deliberately organized ill concieved programs because they are intended solely for Black students. Is this not an extension of the racist educational policy of the public schools. It's very difficult to justify when traditional departments in state institutions find it difficult to operate on a million dollar annual budget. Yet black studies programs are established with a budget of less than a quarter of a million dollars to use for teaching personnel and a plethora of community action programs.

A number of white universities have not only utilized black studies to set up separate social facilities for blacks, they have also organized all-black classes for their black students. Now we must admit that the demands of black students for separate, autonomous black studies departments, separate social centers and dormitories are causing school administrations to yield. Yet we as student personnel workers have a major responsibility to counsel these students. If you aren't capable of guiding the students with your present staff then you should consider adding people who can relate with these students.

People don't fall into the trap in which many institutions are finding themselves. "Blackness" in all its shades, represents

no mystical guarantee of an understanding of the black man's problems, life or culture. In other words, don't hire "any" black man. Be sure that in addition to satisfying the needs of the black students he is also academically competent.

One final aspect of the black studies program is its emphasis by the students for involvement in community action programs. I find it extremely difficult to understand a freshman or sophomore black student devoting his energies to community involvement especially when he needs so much time to get his own education. Wouldn't he be in a better position to help his community as a trained person?

In closing let me answer some of the questions raised earlier. The Black student movement is a real force to be reckoned with by everyone involved in higher education. The movement is an attempt by blacks to achieve a sense of identity.

Life Style
of
Black Adults Attending Evening College

by

Eleanor Alsbrook

One cannot honestly speak on the topic "Black Life Style," because there is doubt as to whether there is a "Black Life Style." The topic would have to be divided into different age levels; geographic living locations; income levels; education levels; etc. There has been far too much generalization in research reports about Blacks, and Blacks are getting fed up with these reports.

If you want to know about Black masculinity, soul food, etc. you could read, Soul On Ice by Eldridge Cleaver. If you want to know more about Black-White hatred you could probably read some of James Baldwin's books: Go Tell It on the Mountain, The Fire Next Time, Nobody Knows My Name. If you want to know "Who's Angry" and "How Come There's So Much Hate?" try reading Black Rage by William H. Grier and Price M. Cobbs. Low-Income Life Styles edited by Lola Irelon may be obtained from the U.S. Department of Health, Education, and Welfare.

This paper will only tell about the life style of Black

adults that attend evening colleges and the reasons why some do not attend.

Anyone reading this paper would have enough intelligence to know that the writer cannot describe all Black adults because she does not know all Black adults or their style of life. She can only speak of the Black adults that have come to her for counseling. Three different types will be discussed briefly.

The first type is the self-sufficient, middle aged, "middle class" person who is generally going to go along with things as they are. He does not want to rock the boat. He only wants a couple of easy classes for certification. He wants as little confusion as possible. He looks for the Black counselor because he can be honest about what he wants.

The second type is the frightened, older, lower income type. This person is truly afraid of going to college, but is tired of the low income job he has had all of his life. This kind usually is looking for a Black counselor. Even with the Black counselor he is timid and shy about what he wants to do because he does not know what he wants. This person would quit anywhere along the way if at any time given the run-around . For example, if there is a flip or mean receptionist at the desk at the time this person arrives to see a counselor, he would probably be frightened into saying he was looking for the post office. This person would not ask for financial assistance although he needs it more than many of the other adults that receive aid.

The reason he does not ask for aid is because he doesn't know about all of the different types of assistance. Even if he did know about assistance, he would not believe that he would be eligible. Sometimes this type of person does not think enough of himself to believe that he is deserving of help, or either he could be at the other extreme and be too proud to ask for financial help. This type of person would generally take any courses suggested to him, because he feels the counselor knows more about what should be taken than he knows. If he did enter school, he would stay in the assigned classes until the end even if he discovered the courses were too advanced for him.

The third type is the younger Black person that would walk right in and demand to see a counselor, tell the counselor what he wanted or didn't want, ask for financial assistance and anything else he needed. This person is more than likely hostile because of opportunities denied him and is waiting for the counselor to give him a hard time so he can raise hell. He challenges the teachers, the deans and anyone else that acts as if the University belongs to the faculty rather than to the students. He resents the jokes that the old faculty members have been telling for years, because the jokes usually are about the Negro. He has little faith or trust in anyone that is a part of the establishment (Black or White). He checks the papers test scores and final grades of Whites against his own to see if he has been discriminated against. He believed in keeping

the University honest. He wants to bring about change in the University. He feels the pains of racism that the S.D.S. students talk about. He works and knows his tax dollar is supporting educational institutions but does not feel that he as a Black has reaped many of the rewards.

Those who are afraid of being tested; being mistreated; being discriminated against; failing; not feeling a part of the institution; not being wanted; being talked down to; and of being misunderstood by teachers because of language difference will not enter college.

Communication is the biggest hang-up between Blacks and Whites. Most Black adults entering evening college have a distinct Black language and a Black culture. If examinations were put in their Black language, these Blacks would probably make A's instead of F's. There have not been very many positive recruitment programs in effect to get more Blacks adults into evening college. Neither has there been many special orientation, admissions, registration, counseling and advisement, financial aid, activity, health, housing programs begun for Black adults, to assure them that they are wanted and planned for. Very few institutions have any student services offices open in the evening when Blacks could go for help. Free tutoring services for low income Black adults are seldom heard of, yet you hear a great deal of the gap between White and Black educational level. Black adults will not ask for the opportunities that others have because they do not hear about these

opportunities.

There are few Blacks on the teaching staff of evening colleges and even fewer Blacks on the administrative staff. Most Blacks feel a lot less tension when they see a "brother" or when they have a chance to ask a "brother" how to go about getting a slice of the pie.

Black adults know that if they are educationally disadvantaged, they are usually economically disadvantaged which causes them to live in a disadvantaged section of town and receive inadequate services that are generally imposed on the disadvantaged, such as: poor health services, poor housing, poor recreational facilities and poor educational facilities and equipment. They are often looked upon as disadvantaged by those they come in contact with, which reduces their self concept and causes them to be less productive. Uneducated Black males cannot find jobs that provide them with sufficient income to take care of their households. This causes family disunity which is a Black problem in our country today. Until America opens its eyes and sees this as a real problem, evening colleges are going to have to reach out further and help solve the problem of the under-educated Black adult. (Junior colleges could be a big help with this problem -- providing they do not all run to the suburbs, and try to become elite four-year colleges.) Black adults would like to take classes in locations that are closer to their homes. Sometimes they are unable to

to get or pay for transportation.

Poor Black women are under-educated. Nevertheless, they are rearing a large part of the Black population. They are blamed for the way their children act, but they are not helped in learning how to rear children. No nurse keeps their children while they go to school. They are trapped, blamed and untaught. They are disadvantaged merely because many educators have found them easier to write about, than to include in the mainstream of their intellectual elite institutions. Institutions need to look for these adults and establish means of helping them to help themselves.

As long as our institutions are morally bankrupt with little of the education touching on human relations, we are all victims of that deprived education.

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